

Important Stages in the Development of the “Earliest Vedic Philosophy”

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Introduction: English word “**Philosophy**” is a combination of two Greek words- **Philo** means “**love**” and **Sophia** means “**wisdom**”. Thus, in a literal sense, the compound word **philosophy** means “**love for wisdom**”. Generally speaking, **Philosophy** deals with three aspects: working of the world, spirituality/beliefs and practices of societies, and progress in social life of Man.

Although **India** has a very long history of the Indigenous but Distinct Philosophical Cultures that began with the **Vedic Period** and extended to **Medieval Period** and mainly based on the concepts of Dharma, Karma, Dukkha, Renunciation, Meditation etc. but in the present essay we shall focus our attention on the **Philosophical Development** that occurred during the **Pre and Rigvedic era** that has been specifically mentioned in **Rigved**. Out of the **Four Vedas**, **Rigved** is the oldest literature composed in archaic **Sanskrit** language in the **Indian Sub-continent**. Therefore, all those who show interest in studying **Ancient Indian Philosophy** need to read **Rigved** first as the roots of the Indian Philosophy can be easily traced in the texts.

The **Earliest Vedic Philosophy** has its origin in the activities undertaken by the **Forefathers of the Rigvedic Priests** during the **pre-Rigvedic time** when they sought to understand fundamental truths behind the long-lasting influence of **Natural Processes** on the **Living Beings of the world** and their roles in making the ancient people happy or sad.

Rigvedic Poems are nothing but the Verbal Accounts of the **thoughts** of the Ancient Visionary Poets. Here the word “**thoughts**” includes mostly “**knowledge gained and the opinions framed that are presented in the form of beliefs**” by the **pre-Rigvedic Rishis** and the **Rigvedic Poets** from the observations made by them on the day-to-day activities of Mother Nature and a part of it recorded by the **Rigvedic Poets** in the form of Praise-Songs.

For better clarity, present essay has been divided into two parts.

- **Part-I** mainly talks about the **pre-Rigvedic Beliefs and Practices** derived by the **Ancestors of the Rigvedic Priests** but much earlier to start of the actual Rigvedic Compositions (**pre-Rigvedic Era**).
- **Part-II** mostly covers **Evolution of the Universe** and the **Beginning of Life on Earth** specifically brought out by **Mandala-10 Rigvedic Composers**.
Griffith Translation [1, #] is the main source of information for this essay.

Part-I

Pre-Rigvedic Beliefs and Practices of the Vedic People:

Main objective of this part is to provide a brief outline of the development of concepts of the four key characters mentioned in **Rigved** as their study is essential to understand the **Earliest Philosophical Framework** created by the **pre-Rigvedic Rishis** but presented by the **Rigvedic Poets** in their compositions using very special terms to express their ideas.

1. **Rta/ ऋत**
2. **Adityas**
3. **Indra**
4. **Yajna**

1. Introduction to “ऋत / Rta or Rita”:

Since the days of ancient civilizations, with the use of “**ability to think**”, early settled man from his day-to-day experiences would have made several observations on the natural phenomena like rains, drought, storms, clouds, lightning, seasons etc. and tried to understand or guess the reasons behind them. Similarly, daily appearance and disappearance of the Sun, daily changes in the shape of the Moon and the observance of several heavenly bodies like the shining Stars particularly in night would have attracted man’s attention frequently and then his probing mind would have come to conclusion that some unseen **Magical Power** must be controlling all these activities since inception of Universe.

In the beginning, some serious Observations made on the various processes that occur in Nature has led to creation of certain **Beliefs** in the minds of the **Ancestors of the Rigvedic Priests** and then their burning desire to understand the natural events has subsequently culminated into the development of concept of **Rta/ऋत**.

There are more than **366** references of the word **Rta/ऋत** and its variants in the different Poems of **Ten Mandalas of Rigved**.

Although most of the Vedic Researchers generally define the Rigvedic word **Rta/ऋत** as the **Cosmic** or **Celestial laws** that govern whole universe, but considering the fact that the concept has its origin in the observations made by the **pre-Rigvedic Rishis** on the **Natural**

Phenomena, it is more appropriate to call it as **त्रिकालाबाधित सत्य/Trikalabadhit Satya** i.e. things or processes that hold true in all three tenses means- past, present and future tenses.

With the recognition of **Rta** in the ancient Vedic world, the old Rishis believed that every natural event noticed in the world is ruled by some unknown force(s) that indirectly manifests existence of proper order in the universe and/or absence of chaos. Presence of **Rta** in the world can be judged from the fact that daily rise of the **Sun** from the **East** and its setting in the **West** without fail, and they firmly believed this order is set since origin of the world.

In other words, periodical or cyclic occurrences of the natural phenomena actually resulted in the formation of **Rta**, the **Earliest Vedic Idea**, a very long ago but well before fashioning of **any Vedic God**.

In true sense, with the introduction of a new concept of **Rta** in the **Indian Sub-continent**, the **Ancient Rishis** had laid the foundation of the **Earliest Vedic Philosophy**.

Then a fresh question arises, **how to describe “Rta/Rita” in a few words?**

“**ऋत/Rta/Rita** is the result of **systematic mental exercise** carried out by the **Forefathers of the Ancient Rishis** on the basis of **detection and analysis** of the **cyclic patterns of Natural Events/Processes** and briefly manifests the **Fundamental** or the **First Principle** that governs the Universe or Mother Nature”.

- **ऋत/Rta** is the product of deep thought process.
- It is a narrative developed after examining natural things over a longer period.
- It demonstrates **real but unchanging law of Nature**.
- It is a symbolic expression for the **Eternal Truth** or **Universal Order**.

Monier-Williams dictionary [2] gives meaning of the Vedic word “**Rta**” as divine law, truth, fixed or settled order, apt, right, faith, proper, righteousness etc. and the word is derived from the root \sqrt{r} which means “to go, move, rise, tend upwards, to go towards, to raise etc..” Some researchers call **Rta/Rita** as the dynamic or vibrant state of the Nature or Universe.

The most remarkable thing about **Rta** is, it brings all the entities whether living, non-living and the Natural Powers present in the world under one umbrella and also establishes commonality among the various worldly characters as the ancient concept **Rta** informs us that since beginning all of them are governed by the same or identical guiding principles whether the Natural Forces (defined as the Deities subsequently) or the Living Beings including Men.

“ऋत/Rta”- as described by *Vamadeva Gotama* in the verses **Rv-4.23,8 to 10**

Three consecutive verses **Rv-4.23,8 to 10** taken from the hymn dedicated to **Indra**, exhibit that the Poet has used the word and its variants **12 times** (shown in **bold**; ऋतं ऋतस्य, ऋतेन, ऋताय) to express his trust in the said word [1]. However, **Griffith** [shown by symbol - #] has translated **Rta** as **Eternal** or **Holy Law** or simply **Law**.

Rv-4.23,8: *ṛtasya hi śurudhaḥ santi pūrvīr ṛtasya dhītir vṛjināni hanti |*

ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoh ||

Eternal Law hath varied food that strengthens; thought of eternal Law, removes transgressions.

The praise-hymn of eternal Law, arousing, glowing, hath opened the deaf ears of the living.

Rv-4.23,9: *ṛtasya dr̥ḷhā dharuṇāni santi purūṇi candrā vapuṣe vapūṃṣi |*

ṛtena dīrgham iṣaṇanta pr̥kṣa ṛtena gāva ṛtam ā viveśuḥ ||

Firm-seated are eternal Law's foundations in its fair form are many splendid beauties.

By holy Law long lasting food they bring us; by holy Law have cows come to our worship.

Rv-4.23,10: *ṛtam yemāna ṛtam id vanoty ṛtasya śuṣmas turayā u ghavyuḥ |*

ṛtāya pr̥thvī bahule ghabhīre ṛtāya dhenū parame duhāte ||

Fixing eternal Law he, too, upholds it swift moves the might of Law and wins the booty.

To Law belong the vast deep Earth and Heaven: Milch-kine supreme, to Law their milk they render.

In the above three verses, the Composer has praised **Rta/Rita/ ऋत** as the real foundation of world that exists since ancient time and the Poet firmly believes that even holy cows follow the path of **Rta** as they remain attach to man since old days and give milk to him as a part of Natural Process/Order.

Another verse **Rv-4.40,5** from **Mandala-4** indirectly refers to God **Surya** /the **Sun** as **Hamsa** who daily moves in mid-air, present in the world the as a part of **real ऋत/Rta** or **eternal** or **everlasting truth** (**Surya**'s daily arrival and departure) and **his** presence experienced by all the things in the world in the form **his light** during day time.

Rv-4.40,5: *haṃsaḥ śuciṣad vasur antarikṣasad dhotā vediṣad atithir duroṇasat |*

nṛṣad varasad ṛtasad vyomasad abjā ghojā ṛtajā adrijā ṛtam ||

The **Hamsa** homed in light, the **Vasu** in mid-air, the **Priest** beside the altar, in the house the **Guest**,

Dweller in noblest place, mid in men, in **truth**, in sky, born of flood, kine, **truth**, mountain, **he is holy Law**.

2. Induction of “Adityas” for the implementation of “Rta/ऋत ”/ Eternal Law:

As discussed in the earlier section, **Rta/Rita** is applicable to **all beings** of the world whether the mortals or immortals. Once it was agreed and accepted by the ancient Rishis that due to **Rta**, the day-to-day operations of the world was going on smoothly since a very long, then they would have got an inquiring question; “who is managing the show of whole world?”

After a long intellectual debate and deliberation among themselves, they would have come out with the concept of **Divine Being** who has to be **immortal** to oversee the affairs of Universe since it came into existence. Then taking into consideration diversities of the tasks or responsibilities, old Rishis would have arrived at a point that **One Divine Being** is not enough for proper implementation of **ऋत/Rta**, they would have decided to go with the assumption or requirement of more than One God. From **Rigved**, it is not clear that why in the very first batch, the ancient Rishis have inducted **Seven Male Gods** in the **Earliest Vedic Philosophy** and assigned them independent but supportive jobs. Probably, consideration of existence of person to person variation in the inherent capabilities or skills would have led to select more than **One** God and **Seven** being the auspicious number, they might have finalised the same.

Then, so as to answer the question of the **birth of all seven Gods**, old Rishis created a new feminine character **Aditi/अदिति** as their mother. Sanskrit word **Aditi** means boundless, heaven and earth, (simply) earth, creative power or limitless [2]. In Vedic Philosophy, **She** represents personification of the spread of infinite and vast cosmos.

Names of the Seven Adityas (seven sons of Aditi)

Two separate verses taken from two hymns of different Rigvedic Mandalas but specifically addressed to **Adityas** jointly provide seven names of the ancient **Adityas** [1].

Rv-2.27,1: These hymns that drop down fatness, with the ladle I ever offer to the **Kings Adityas**.

May **Mitra**, **Aryaman**, and **Bhaga** hear us, the mighty **Varuna**, **Daksa**, and **Amsa**.

Rv-8.18,3: Now soon may **Bhaga**, **Savitar**, **Varuna**, **Mitra**, **Aryaman**

Give us the shelter widely spread which we implore.

As per the information available in the above two verses the names of the **Seven Adityas** are identified as **Varuna**, **Mitra**, **Aryaman**, **Daksha**, **Bhaga**, **Amsa** and **Savitar**.

Note: It is strange but fact that the story of birth of **Adityas** is found in the hymn **Rv-10.72** that belongs to the last Mandala of **Rigved**. Also God **Surya/the Sun** as **Aditya** is not noticed in the **Five Early Mandalas** (Mandala-2, 3, 4, 6, 7 are the Five Early and the First Five Family Mandalas as well) but in the Late Mandalas like **Mandala-8,1 and 10**. Also no Poet from any of the **First Five Family Mandalas** has dedicated a hymn to God Surya but hymns addressed to the god are found in the **Mandala-1 and 10**. In the hymn **Rv-10.72; Surya** is called as **Martanda** probably means the divine character that comes to life daily (exists in an egg shape), but dies daily (disappearance in the evening).

Following verses of the hymn of **Earliest Mandala of Rigved**, dedicated to **Adityas** define the important functions performed by them since the Universe came into existence.

Rv-2.27,3: ta ādityāsa uravo gabhīrā adabdhāso dipsanto bhūryakṣāḥ /
antaḥ paśyanti vṛjinota sādhu sarvaṃ rājabhyaḥ paramā cidanti ||

These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil near to the Kings is even the thing most distant.

Rv-2.27,4: dhārayanta ādityāso jaghat sthā devā viśvasya bhuvanasya gopāḥ /
dīrghādhiyo rakṣamāṇā asuryaṃ ṛtāvānaścayamānā ṛṇāni ||

Upholding that which moves and that which moves not, **Adityas, Gods, protectors of all being**,
Provident, **guarding well the world of spirits, true to eternal Law**, the debt-exactors.

From the above, it is crystal clear that ancient Rishis treated **Seven Adityas** as the **Guardians of the World**, upholder of **eternal law (Rta/Rita/ ऋत)**, and protectors of all being. As a part of their primary duties, they daily keep a close watch on the all activities of the World with many eyes. Please bear in mind that since inception, in Vedic Philosophy, all seven Gods are considered to be immortal but invisible to human beings.

Now coming to the main point of our discussion, in many verses of **Rigved**, different Poets have portrayed **Adityas** as the upholder of **ऋत/Rta/the cosmic order**. A few selected verses taken from different hymns describe the work done by various **Adityas** to maintain **ऋत/Rta** in the Universe just to complete the tasks assigned to them.

a. Varuna as the implementer and the monitor of “ऋत/Rta/Rita/the celestial law”:

Rigved informs us that out of **Seven Adityas**, God **Varuna** is treated as the **Team Leader**, has cordial relationship with remaining six **Adityas** but frequently described to be closely associated with **Adityas** like **Mitra** and **Aryaman** to complete the assigned tasks.

The Poet of the verse **Rv-7,86,1** describes **Varuna** as *yastastambha* means main pillar of the world that separates Earth and Heaven.

Mandala-4 Poet defines God Varuna’s Role in the World

Rv-4.42,4: *aham apo apinvam ukṣamāṇā dhārayam divam sadana ṛtasya /*

ṛtena putro adīter ṛtāvota tridhātu prathayad vi bhūma ||

I made to flow the moisture-shedding waters, and set the heaven firm in the seat of Order.

By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.

Interpretation: God **Varuna** is responsible for ground based water management including flow of various streams on Earth, plays a primary role of an **Observer of Law** in whole Universe.

Varuna makes the rivers to flow as per ऋत/Rta/Rita

Rv-2.28,4: *pra sīmādityo asrjad vidhartān ṛtaṃ sindhavo varuṇasya yanti /*

na śrāmyanti na vi mucantye vayo na paptū raghuyāparijman ||

He made them flow, the Aditya, the Sustainer: the rivers run by **Varuna's commandment**.

These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.

Interpretation: It is **Varuna** who makes the rivers flow like the birds in air as God acts as the regulator of the world. Here **Rta** is nothing but the **order of Nature** implemented by **Varuna**.

Other functions of God Varuna

Rv-5.85,2: *vaneṣu vy antarikṣam tatāna vājam arvatsu paya usriyāsu |*

hr̥tsu kratum varuṇo apsv agniṃ divi sūryam adadhāt somam adrau ||

In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,

Set intellect in hearts, fire in the waters, Surya in heaven and Soma on the mountain.

Interpretation: It is God **Varuna** who has placed a part of the world/space above the forests, imparted high speed to the coursers, and put milk in the cows. **Varuna** is also responsible for creating willingness (*Kratum*) in our heart for **Yajna** (or *he* drives us to do worship), fire in waters, Surya/the Sun in heaven and made **Soma** to grow in the rocky-mountains (*adrau*).

Varuna upholder of the Cosmic order (Srishti-chakra?)

Rv-7.87,1: *radat patho varuṇaḥ sūryāya prārṇāṃsi samudriyā nadīnām |*
sargho na sṛṣṭo arvatīrtāyañcakāra mahīravanīrahabyaḥ ||

Rv-7.87,5: On him three heavens rest and are supported, and the three earths are there in six fold order.
The wise King Varuna hath made in heaven that Golden Swing to cover it with glory.

Interpretation: Since beginning, without fail, **Varuna** has been maintaining six fold order of the World, and therefore, may be seen as the **true upholder of the Cosmic Law**.

Varuna totally dedicates himself to “ऋत/Rta/Cosmic Law”

Rv-7.66,13: *ṛtāvāna ṛtajātā ṛtāvṛdho ghorāso anṛtadviṣaḥ |*
teṣāṃvaḥ sumne suchardiṣṭame naraḥ syāma ye ca sūrayaḥ ||

True to Law, born in Law, the strengthener of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.

Interpretation: **Varuna** who has taken birth as per Law, is intensely attached or committed to the **Law of Nature** and does not like false things and hence provides best support to the **Aryas**.

In the verse **Rv-7.87,3**; the Poet has termed **Varuna** as *ṛtāvānaḥ kavayo yajñadhīrāḥ pracetaso ya iṣayanta manma* means the God who has deep insight and wisdom like the Sage Poets and acts as the proponent of the sacrifice.

b. Varuna, Mitra (and Aryaman) jointly implement “ऋत/Rta/Rita”:

In some hymns, Two Adityas; **Varuna** and **Mitra** work together to maintain and promote the **Rta/Cosmic Order** in the world. In some verses, the Composers have deliberately included **Aryaman** [1] as well to expand the sphere of their influence.

Aditi simultaneously gives birth to “Varuna and Mitra” as per “Rta/ ऋत”

Rv-6.67,4: *aśvā na yā vājinā pūtabandhū ṛtū yad gharbhamaditirbharadhyai /
pra yā mahi mahāntā jāyamānā ghorā martāyaripave ni dīdhaḥ //*

Whom, of pure origin, **like two strong horses, Aditi bore as babes in proper season (?)**,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.

Interpretation: In the verse **Rv-6.67,4** that belongs to hymn dedicated to **Mitra-Varuna**, the Poet has told very old story of concurrent birth of **Mitra** and **Varuna** from **Aditi**, that too as per the **law of Nature/ ऋत**. It means to say that **Mitra** and **Varuna** happen to be the **twin brothers**.

Note: Mandala-1 Poet in the verse **Rv-1.164,15** has cryptically told the story of birth of **Seven Adityas**. This has been explained below.

Rv-1.164,15: *sākaṃjānām saptathamahurekajaṃ ṣaḥ id yamā ṛṣayo devajā iti |
teṣāmiṣṭāni vihitāni dhāmaśa sthātre rejante vikṛtāni rūpaśaḥ //*

Of the co-born they call the **seventh single-born**; the **six twin pairs** are called **Rsis**, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

*Above verse elaborates how the forefathers of the Rigvedic Priests conceived the **Seven Adityas** through the mental insight. As per the description given in above verse, **Six Adityas** are born as the **twins** in three pairs (**Six names** are mentioned in the verse **Rv-2,27,1**) and seventh one is born single (most likely **Savitar**). Here all seven Divine Characters are treated as the **Rishis** who are born of the Gods.*

The Poets of **Mandala-5** and **1** have described **Mitra-Varuna** as the joint Managers.

Rv-5.62,1: *ṛtena ṛtam apihitam dhruvaṃ vām sūryasya yatra vimucanty aśvān |
daśa śatā saha tasthus tad ekaṃ devānām śreṣṭham vapuṣām apaśyam //*

By **your high Law firm order** is established there where they loose for travel Surya's horses.
Ten hundred stood together: there I looked on this the most marvellous Deities' one chief glory.

Rv-5.63,1: *ṛtasya gopāvadhi tiṣṭhatho ratham satyadharmānā parame vyomani |*
yam atra mitrāvaruṇāvatho yuvaṃ tasmai vṛṣṭir madhumat pinvate divaḥ ||

Guardians of Order, ye **whose Laws are ever true**, in the sublimest heaven your chariot ye ascend.
O **Mitra-Varuna** whomsoe'er ye: favour, here, to him the rain with sweetness streameth down from heaven.

Rv-5.63,7: *dharmaṇā mitrāvaruṇā vipāścītā vratā rakṣethe asurasya māyayā |*
ṛtena viśvam bhuvanaṃ vi rājathaḥ sūryam ā dhattho divi citryaṃ ratham ||

Wise, **with your Law** and through the Asura's magic power ye guard the ordinances, Mitra-Varuna.
Ye by **eternal Order govern** all the world. Ye set the Sun in heaven as a refulgent car.

Rv-5.65,2: *tā hi śreṣṭhavarcasā rājānā dīrghaśruttamā |*
tā satpatī ṛtāvṛdha ṛtāvānā jane-jane ||

For **they are Kings** of noblest might, of glorious fame most widely spread;
Lords of the brave, **who strengthen Law, the Holy Ones** with every race.

Rv-5.66,1: *ā cikitāna sukratū devau marta riśādasā |*
varuṇāya ṛtapeśase dadhīta prayase mahe ||

O sapient man, call the Two Gods, the very wise, who slay the foe.
For Varuna, whose form is Law, place offerings for his great delight.

Rv-5.67,4: *te hi satyā ṛtasprśa ṛtāvāno jane-jane |*
sunīthāsaḥ sudānavo 'mhoś cid urucakrayaḥ ||

For they are true, they **cleave to Law**, held **holy** among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.

Rv-1,2,8: *ṛtena mitrāvaruṇāv ṛtāvṛdhāv ṛtasprśā |*
kratuṃ brhantamāśāthe ||

Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your might power

Rv-1.23,5: *ṛtena yāv ṛtāvṛdhāv ṛtasya jyotiṣas patī |*
tā mitrāvaruṇā huve ||

Those who by **Law uphold the Law**, Lords of the **shining light of Law**,
Mitra I call, and **Varuna**.

Varuna as the Leader/ नेता who enforces ऋत/ Rta/Rita

Rv-7.40,4: *ayaṃ hi netā varuṇa ṛtasya mitro rājāno aryamāpo dhuḥ |*

In the above verse, **Varuna** is designated as the leader or guide of the ancient law or **Rta**, and along with other kings **Mitra** and **Aryaman** he completes the task assigned to **him**.

Rv-8.25,4: *mahāntā mitrāvaruṇā samrājā devāvasurā |ṛtāvānāvṛtamā ghoṣato br̥hat ||*

Great **Varuna and Mitra**, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.

Varuna, Mitra and Aryaman, the trio establish ऋत/Rta/Nature's Order

Rv-7.66,11: *tad vo adya manāmahe sūktaiḥ sūra udite |*

yadohate varuṇo mitro aryamā yūyaṃ ṛtasya rathyaḥ ||

They who have established year and month and then the day, night, sacrifice and holy verse,
Varuna, Mitra, Aryaman, the Kings, have won dominion which none else may gain.

Interpretation: In the above verse, the Singer has credited **Varuna, Mitra** and **Aryaman**, the trio to have established year, month, day and night, sacrifice and the Praise

Rv-8.31,13: *yathā no mitro aryamā varuṇaḥ santi ghopāḥ | sugḥā ṛtasyapanthāḥ ||*

Seeing that **Mitra, Aryaman**, and **Varuna** are guarding us,
The **paths of Law** are fair to tread.

Above references make it crystal clear that Varuna, Mitra and Aryaman are described to be the Guardians of the world and regulator and observers of the **ऋत/Rta/Cosmic Order**.

3. Arrival of “Indra” in the Vedic World to smite Vritra:

Ancient Sages believed that cyclic activities of Nature like day-night; changes in the shape of the Moon, Yearly occurrences of the various Seasons etc. all are driven by ऋत/**Rta/Rita**, the **Natural order**. In reality, since several thousand years, Indian Sub-continent has been receiving rains either due to South-west monsoon or from the Western Disturbances originated in the region adjoining the Mediterranean Sea.

Some Rigvedic poems of the **Five Early Mandalas** inform us for many years, there was rain deficiency in the area adjacent to river **Saraswati** that suddenly changed the most beloved river of Vedic People from the **perennial** to a **seasonal stream**. This was taken by the Rishis as the **complete Breakdown of law and order of the world** or ऋत/**Rta/Cosmic order that caused chaos in the Sapta-Sindhu region**. To provide answer to the questions raised by the ruling class of that time, they shaped a fresh demonic character and named it as **Vritra** who was described to be the abductor or water sucker of the rain clouds. In this way, they tried to convince the people who lived on the bank of river **Saraswati** and adjoining area that the entry of villain **Vritra** in their world has led to drought like situation in the **Sapta-Sindhu** region (their territory) and was the real reason for their suffering.

When they were asked a question; why did the earlier Deities like **Adityas** not negate the newly arrived hostile demon **Vritra** and restore **Rta**? Probable answer to this question was the Earlier Vedic Gods were clearheaded and non-violent entities who lacked aggressiveness needed to defeat **Vritra**. When the ancient Rishis were told to find solution to the newly cropped up problem, they decided to hold brain storming sessions among themselves to arrive at desired solution.

Two Verses taken from the **Mandala-8** hymn **Rv-8.89** dedicated to God **Indra** provides the order of the three important events that occurred during pre-Rigvedic time.

Rv-8.89,5: yajjāyathā apūrvya maghavan vr̥trahatyāya |
tat pr̥thivīmaprathayastadastabhñā uta dyām ||

Interpretation: Indra/Maghavan was created to kill **Vritra** (personification of **Drought**) to save the world from the grip of the latter. Earlier to **Indra**, no one could dare to challenge **Vritra**. Immediately after birth, **He (Indra)** took the control of the Earth and Heaven.

Rv-8.89,6: *tat te yajno ajāyata tadarka uta ḥaskrthiḥ ḥ/*
tad viśvamabhibhūrasi yajjātamḥ yacca jantvam //

Interpretation: Yajna rite or Sacrifice was purposely created for **Indra**. Also the **songs of praise** (verses/hymns) were specifically composed to inspire **Him** to slay **Vritra**. After the establishment of **Yajna** ritual, **Indra** started acting as an impeller or declared as a controller of everything in motion or became an authority to control all the things that were already existing before his birth, and yet to arrive in the world.

From the above two verses, it is apparent that **Indra** was fashioned mainly to neutralize **Vritra** and **Yajna**, the most popular ritual was formulated subsequent to creation of **Indra**.

Indra is born due to “ऋत/Rta/Rita” and then becomes the law protector

Rv-7,20,6: *nū cit sa bhreṣate jano na reṣan mano yo asya ghoramāvivāsāt |*
yajñairya indre dadhate divāmsi kṣayat sa rāya ṛtapā ṛtejāḥ //

The people falter not, nor suffer sorrow, who win themselves this God's terrific spirit.

He who with sacrifices worships **Indra** is lord of wealth, **law-born and law's protector**.

Rv-2.30,1: *ṛtaṃ devāya kṛṇvate savitra indrāyāhighne na ramanta āpaḥ |*
ahar-aharyātyakturapāṃ kiyātyā prathamāḥ sargha āsām //

Here **Indra** is called as **ṛtaṃ devāya** / the God who protects **ऋत** /the **Universal Order**.

Following three verses taken from the hymn **Rv-8.12** devoted to **Indra** indicate that from the earliest Praise-Songs composed by **Ayu** to the recent one, and also **Hari** of **Indra** a famous pair of two tawny steeds/**Asvas** also conform to **Rta/** the ancient guiding principle or old specification.

Rv-8,12,13: *yaṃ viprā ukthavāhaso.abhipramandurāyavaḥ /*

ghṛtaṃ na pipya āsany ṛtasya yat //

Rv-8,12,14: *uta svarāje aditi stomamindrāya jījanat |*

purupraśastamūtaya ṛtasya yat //

Rv-8,12,15 *abhi vahnaya ūtaye.anūṣata praśastaye |*

na deva vivratā harī ṛtasya yat //

4. Formulation of “Yajna”:

As indicated in the verse **Rv-8.89,6; Yajna**, a practice of worship devised by the ancient Vedic People subsequent to fashioning of **Indra**. In other words, it made entry into the **Earliest Vedic Philosophy** after the arrival of several old Deities like **Adityas, Rudra, Brahmanaspati, Agni, Usha, Indra** etc. The **origin of Yajna** could be traced to **wild land fire** or **Forest fire** that occurs in nature. Some pre-Rigvedic Rishis would have closely observed wildfire several times. As we know, wildfire causes destruction of living things including vegetation/ plants, birds, animals and human-beings also. Pre-Rigvedic Rishis would have thought when **Gods** like **Indra, Agni** etc. become angry with the living beings due to some undefined reasons, they direct **Agni /fire** to initiate action against the living things and to destroy them as a punishment. **Yajna/sacrifice** is nothing but a small scale replication of wild fire.

Rigvedic Yajna was an open-air religious ceremony of the Aryans. Based on the information available in **Rigved**, **God Agni/Fire** was worshipped in two forms; one is defined as **Grihapati**/the lord of the house, the term generally used for application of **Agni** in the houses of the people and another form is **Agni of Yajna** that is a duplication of forest fire.

For more than thirty thousand years, man has been using simple **Agni/fire** for obtaining: 1- **Heat**, and 2- **Light**. In olden days, in every house food was cooked using fire. Therefore, it is quite obvious that since ancient time Man had great respect for simple **Agni/fire**, was worshipping the same in that form.

The Verse **Rv-4.1,11** clearly informs us that on land **Agni** was **born first** or purposely kindled in the houses hence commonly known as the **Grihapati**.

Rv-4.1,11: In houses first he sprang into existence, at great heaven's base, and in this region's bosom;

Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.

Simple Agni worship must be prevailing during the Early Vedic World as the Poet of the verses **Rv-3.29,1 to 3** has equated kindling of **Agni** from a **tiny spark** generated by the rubbing action of the **two wooden sticks** over each other with the birth of **Ila's Son**.

Since to create or ignite **Agni** afresh, two wooden sticks or two stones are required to be rubbed over one another very intensely, hence the **Mandala-3 Poet** in the verses **Rv-3.55,6** and **7** has specifically termed a **new born Agni** as the **Child of Two Mothers**.

As discussed earlier, **Yajna** was established by the **pre-Rigvedic Sages** after the creation of **Indra** (see the verse **Rv-8.89,6**), and then the generations of Rigvedic Priests became the staunch supporters of **Yajna** as it was the brain-child of their ancestors.

But the “**Agni of Yajna**” is different from the normal household **Agni** and has its origin in the wildfires that occur naturally in dense forests. The **Mandala-3 Poet** in the verse **Rv-3.9,5** has made it clear that **Matarisvan** (means **wind**) brought **Agni of Yajna** to them [1].

Rv-3.9,5: Him wandering at his own free will, Agni here hidden from our view,

Him **Matarisvan** brought to us from far away produced by friction, from the Gods.

Pre-Rigvedic Rishis believed that wildfire and hence **Yajna** is also an integral part of ऋत /**Rta**/Celestial Order.

“Agni of Yajna” is a gift given to “Bhrugu by Matarisvan”

Rv-1.60,1: vahnīm yaśasaṃ vidathasya ketuṃ supṛāvyam dūtaṃ sadyoartham |

dvijanmānam rayimiva praśastaṃ rātiṃ bharad bhr̥ghavemātariśvā ||

As 'twere some goodly treasure **Matarisvan** brought, as a gift, the glorious Priest to **Bhrugu**,
Banner of sacrifice, the good Protector, **child of two births**, the swiftly moving envoy.

Interpretation: In the Poet has described **Agni** as **Dvi-janma**; God having two births probably means, one birth in the house of man by way of rubbing a wooden stick over another and is popularly known as **Grihapati** and another birth occurs in the forests. The verse also explains that **Agni** (of Yajna) is a gift given by **Matarisvan** (**wind**) to an ancient **Bhrugu**. In other words, it is the ancient **Rishi Bhrugu** who got an idea of replicating wildfire into **Yajna ritual**.

In the verse **Rv-3.6,10** “Agni of Yajna” is called *ṛtāvarī ṛtajātasya satye* means God is born with the **eternal truths** and hence belongs to category of त्रिकालाबाधित सत्य/Trikalabadhit Satya or Nature’s order/ ऋत/Rta.

Rv-3.6,10: *a hotā yasya rodasī cidurvī yajñam-yajñamabhi vṛdhe ghr̥nītaḥ /
prācī adhwareva tasthatuḥ sumeke ṛtāvarī ṛtajātasya satye //*

Differentiating “Ordinary Agni/fire” from “Agni of Yajna”

Agni of Yajna is a special form of fire that is intentionally established for sacrificial purpose and **constantly fed with Grita/ghee** that is believed to act as the **Purifier** of the surrounding. Although for cooking purpose, fire was regularly used in all the houses but was not continuously fed with **Grita/ghee**, and generated by lighting mostly dried plant or wooden pieces to produce simple fire. The Idea of **Grita/ghee** addition to **Simple Agni** probably had come from **Ila**, a long lived Royal Queen, who was instrumental in the promotion of **Simple Agni worship (Yajna)**/sacrifice rite was the up-gradation of earlier **Pure Agni worship** in the olden days (refer to verse **Rv-7.16,8**) due to which she was Deified by the **pre-Rigvedic Rishis**.

Rv-7.3,1: *agniṃ vo devamagnibhiḥ sajoṣā yajīṣṭhaṃ dūtamadhvarekr̥nudhvam /
yo martyeṣu nidhruvirtāvā tapurmūrdhā ghr̥tānnaḥ pāvakaḥ //*

Associate with fires, make your **God Agni** envoy at sacrifice, best skilled in worship,
Established firm among mankind, the **Holy**, flame-crowned and **fed with oil**, the **Purifier**.

Note: Even when **Homa/Havan** is performed at home, the Priest pours Ghee/Grita copiously to enhance intensity of **Agni**, whereas in case of burning firewood for cooking purpose, no one uses Ghee.

Verse Rv-6.13,3 depicts birth of **Agni of Yajna** as **Rtajata/** as per the **cosmic law**.

Rv-6.13,3: *sa satpatiḥ śavasā hanti vṛtramaghne vipro vi paṇerbhartivājam |
yaṃ tvaṃ praceta ṛtajāta rāyā sajoṣā naptrāpām hinoṣi //*

Agni! the hero slays with might his foeman; the singer bears away the Pani's booty-
Even he whom thou, Sage, **born in Law**, incitest by wealth, accordant with the Child of Waters.

- In the verse **Rv-3.2,8**, **Agni of Yajna** is called as *rathīrṛtasya bṛhato* means driver of **Rta**/celestial law.
- Verses **Rv-3.13,2** and **Rv-3.14,2** indicate that **Agni** possesses **Rta/truth**.
- Verse **Rv-10.5,6** conveys that **Agni** is the first-born as per the ancient order / *agnirha naḥ pra thamajā ṛtasya pūrva āyuni vṛṣabhaścadhenuḥ* //
- As far as **Agni of Yajna** is considered, the meaning of **ऋत/Rta** is **a thing that exists physically since ancient time**.

General Procedure of Yajna

The verse **Rv-10.88,8** intimates us that after making all arrangements including shaping of **Yajna-Kund** for **Yajna rite**, using already composed **hymn/Sukta-Vakam** or by chanting **Mantras**, Gods are invited first at the site, then **Agni of Yajna** is kindled and then actual **Oblation** is given by the Priests along with the recitation of Mantra.

Rv-10.88,8: First the Gods brought the hymnal into being; then they engendered Agni, then oblation. He was their sacrifice that guards our bodies: him the heavens know, the earth, the waters know him.

Yajna needs to be performed to show respect to “Gods who know Rta/Rita”

Following verse from the hymn devoted to **Visvedevas** explains us that the immortal Gods know the importance of **Rta** or **eternal truth** and hence must be worshipped by man [1].

Rv-7.35,15: *ye devānām yajñīyā yajñīyānām manoryajatrā amṛtā ṛtajñāḥ* /

te no rāsantāmurughāyamadya yūyaṁ pāta ... //

They who of Holy Gods are very holy, Immortal, **knowing Law**, whom man must worship. May these to-day give us broad paths to travel, Preserve us evermore, ye Gods, with blessings.

As per the verse **Rv-6.15,18**; Immortals/Gods make **ऋत/ Rta/** the **celestial law stronger** and hence they should be brought to the place of **Yajna** to increase its effectiveness.

Verse **Rv-6.16,35** tells us that **Agni's** birth is due to **ऋत/Rta** as **he** is found in the seat of his father and mother.

5. “ऋत/Rta/Rita” and Other Rigvedic Deities:

As mentioned elsewhere, Rigvedic Poets have frequently used the word **Rta** in the composed Poems dedicated to various Gods. Some selected references are given below.

a. Some References of “ऋत/Rta/Rita” in the hymns dedicated to Visve-devas:

In the hymns addressed to **Visve-devas**, the Composers have highlighted the duties performed by various **Rigvedic Deities** for smooth functioning of the Universe.

Rv-3,54,4: *uto hi vāṃ pūrvyā āvividra ṛtāvarī rodasī satyavācaḥ |*
naraścid vāṃ samithe śūrasātau vavandire pṛthivi vevidānāḥ ||

Yea, holy Heaven and Earth, the ancient sages whose word was **ever true had power** to find you;
And brave men in the fight where heroes conquer, O Earth, have known you well and paid you honour.

Rv-3.54,6: *kavirṇṛcakṣā abhi śīmacaṣṭa ṛtasya yonā vighṛte madantī |*
nānā cakrāte sadanaṃ yathā vaḥ samānena kratunā saṃvidāne ||

The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the **seat of Order**.
They make a home as for a bird, though parted, with one same will finding themselves together.

Rv-1.105,12: *navyaṃ tadukthyaṃ hitaṃ devāsaḥ supravācanam |*
ṛtamarṣanti sindhavaḥ satyaṃ tātāna sūryo vindanti vidyuto vittaṃ me asya rodasī ||

Firm is this new-wrought hymn of praise, and meet to be told forth, O Gods.
The flowing of the floods is Law, Truth is the Sun's extended light. Mark this my woe, ye Earth and Heaven.

Rv-10.31,2: *pari cin marto draviṇaṃ mamanyād ṛtasya pathā namasāvivāset |*
ata svena kratunā saṃ vadeta śreyāṃsandakṣaṃ manasā jaghṛbhyaṭ ||

A man should think on wealth and strive to win it by adoration on the **path of Order**,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.

Rv-10.36,2: *yauśca naḥ pṛthivī ca pracetasa ṛtāvarī rakṣatāmaḥsoriṣaḥ |*
mā durvidatrā nirtirna īśata tad devānāmavadyā vṛṇīmahe ||

May Dyaus and Prthivi, wise, **true to Holy Law**, keep us in safety from distress and injury.

Let not malignant Nirrti rule over us. We crave to-day this gracious favour of the Gods.

Rv-10.62,3: *ya **ṛtena** sūryamārohayān divyaprathayan pṛthivīm mātaramvi /
suprajāstvamaṅghiraso vo astu prati gṛbhṇīta mānavaṃsumedhasaḥ //*

Ye raised the Sun to heaven by **everlasting Law**, and spread broad earth, the Mother, out on every side.

Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise.

Poet praises “Rta” in the Song along with Various Deities

Rv-10.65,7: *divakṣaso aghnījihvā **ṛtāvṛdha ṛtasya** yoniṃ vimṛśanta āsate |
dyām skabhitvyapa ā cakrurojasā yajñam janitvītānvī ni māmṛjuh //*

The Gods whose tongue is Agni dwell in heaven, and sit, **aiders of Law**, reflecting, **in the seat of Law**.

They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.

Rv-10.66,4: *aditirdyāvāpṛthivī **ṛtam** mahadindrāviṣṇū marutaḥsvarbṛhat |
devānādityānavase havāmahe vasūn rudrāṃsavitāram sudaṃsasam //*

Aditi, Heaven and Earth, **the great eternal Law**, Indra, Visnu, the Maruts, and the lofty Sky.

We call upon Adityas, on the Gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.

Rv-10.66,6: *vṛṣā yajño vṛṣaṇaḥ santu yajñiṣā vṛṣaṇo devāvṛṣaṇo haviṣkṛtaḥ |
vṛṣaṇā dyāvāpṛthivī **ṛtāvarī** vṛṣā parjanya vṛṣaṇo vṛṣastubhaḥ //*

Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.

Mighty be Heaven and Earth, **true to eternal Law**, strong be Parjanya, strong be they who laud the Strong.

Through above verses, various Poets have explained importance of **Rta/eternal law/Universal Order** in the world and its regular monitoring by different Gods.

b. Connection of *Usha/Dawn, Savitar and Soma* with “ऋत/Rta”:

Following verses describe close relationship of **Rta/Rita** with other Deities.

ऋत /Rta/Rita and *Usha/Dawn*

Rv-4.51,7: *tā ghā tā bhadrā uṣasaḥ purāsur abhiṣṭidyumnā ṛtajātasatyāḥ /*
yāsv ijānaḥ śaśamāna ukthai stuvāṇ chaṃsan draviṇaṃ sadya āpa ||

Blest were these Dawns of old, shining with succour, true with the truth that springs from **holy Order**;
With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.

Rv-4.51,8: *tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ /*
ṛtasya devīḥ sadaso budhānā ghavāṃ na sarghā uṣaso jarante ||

Hither from eastward all at once they travel, from one place spreading in the selfsame manner.
Awaking, from the seat of **holy Order** the Godlike Dawns come nigh like troops of cattle.

Rv-5.80,4: *ṛtasya panthām anv eti sādhu prajānatīva na diśo mināti ||*

Interpretation: *Usha/Dawn* has come from holy order and follows path of ancient Universal order (moves from east to west direction).

“ऋत /Rta/Rita” and *Savitar*

Rv-8.86,5: *ṛtena devaḥ savitā śamāyata ṛtasya śṛṅghamurviyā vi paprathe |*
ṛtaṃ sāsāha mahi cit pṛtanyato mā no vi yauṣṭaṃ sakhyā mumocatam ||

About the **holy Law** toils **Savitar** the God the born of **holy Law** hath he spread far and wide.
The **holy Law** hath quelled even mighty men of war. Break ye not off our friendship, come and act me free.

Interpretation: **Savitar**’s birth is due to **ऋत/Rta**, who discharges his duties as per the Law.

ऋत /Rta/Rita and *Soma*

Rv-9.108,8: *ahasradhāraṃ vṛṣabhaṃ payovṛdhaṃ priyaṃ devāya janmane |*
ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṃ br̥hat ||

Increaser of the water, Steer with thousand streams, dear to the race of Deities;
Who born in Law hath waxen mighty **by the Law**, King, God, and lofty Ordinance.

Rv-9.113,4: *ṛtaṃ vadannṛtadyumna satyaṃ vadan satyakarman /*

śraddhāṃ vadan soma rājan dhātrā soma pariṣṛta indrāyendo pari srava ||

Splendid by Law! declaring Law, truth speaking, truthful in thy works,

Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake

Interpretation: The Poets in the hymns addressed to **Soma Pavamana** state that the God is born as per **ऋत/Rta/Universal order** and also functions as per Law.

Sum and substance of the Part-I of the present essay

As far as the **Earliest Vedic Philosophy** is concerned, the concept of “**ऋत /Rta/Rita**” becomes the **First Principle** or starting point or a stepping stone for the development of **Future Philosophical Thoughts**. Possible order of the main **pre-Rigvedic events** is as under.

1. **Necessity of the proper implementation of Rta/ ऋत/Rita/ the Universal law led to birth of Seven Adityas.**
2. **Entry of demon Vritra (existence of a longer duration real drought) compelled the old Vedic Rishis to fashion the most aggressive and dashing God Indra.**
3. **To win over of the Deities of Imaginations, pre-Rigvedic Rishis devised Yajna ritual after seeing wildfires.**

ऋत /Rta/Rita is the **nucleus** around which the **Earliest Vedic Philosophy** conceived by the pre-Rigvedic Rishis orbited and **Yajna** is the pivot around which the philosophical, cultural, social and moral progress of the Rigvedic Priests/People revolved/occurred.

In short, as per the **Earliest Vedic Philosophy**, since inception, all the activities of Universe/Nature are governed by the ancient law known as **Rta/ ऋत/ त्रिकालाबाधित सत्य/ Trikalabadhith Satya/Universal Order/Cosmic Law** and in the beginning, its implementation was entrusted on the **Seven Adityas** and later on to Other Deities including **Indra** who were basically created to fulfil the requirement of **Rta/Rita**. **Yajna** rite implies that the Deities can be won over by performing proper **sacrificial** ritual with the utmost faith and prayers.

Part-II

Cosmological and Life Evolutional Aspects described in Mandala-10 Hymns

Mandala-10 is a very special Mandala, as the Poets of this Mandala have touched upon several new topics that are not noticed in the **Nine Earlier Composed Mandalas**. **Table-1** gives information on the cosmological features found in the **four hymns** pertaining to the subjects under discussion.

Table-1

Section	Hymn Number	Title of the Hymn	Remarks
A	Rv-10.190	Creation/Bhavavrittam	Creation as per Rta
B	Rv-10.129	Nasadiya Sukta/ Creation Hymn	Origin of the World
C	Rv-10.121	Kah / Who?	Prajapati , the Originator
D	Rv-10.90	Purusha Sukta/ Hymn defines creation through the sacrifice of “Divine Man”	“ Purusha ” as the source of Every Thing in the world

In this part (Part-II), we are going to take a **penetrative look** at the hymns mentioned in the **Table-1** to understand the **Insight of the Rigvedic Poets** in perceiving the events related to “Creation of the World, and the Life on the Earth” that occurred in the past.

In fact, above four “**Songs of Praise**” actually hint at intuitive understanding of Universe or Mother Nature of the Poets who composed these poems. Please keep in mind that these types of Poems are not found in the **1 to 9 Mandalas of Rigved**. One by one, in brief, we shall discuss about the specialities of four hymns mentioned in the **Table-1**.

a. Creation of the World as per “ऋत/Rta”:

Hymn Rv-10.190 comprises of only three verses that illustrate formation of some worldly things in brief and incidentally, it begins with the word **Rta/ऋत** that happens to be the **core of the Early Vedic Philosophy**. In other words, every creation follows **eternal order**.

Rv-10.190,1: ऋत च सत्यं चाभीद्धात तपसो.अध्यजायत | ततोरात्र्यजायत ततः समुद्रो अर्णवः ||

ṛtaṃ ca satyaṃ cābhīddhāt tapaso.adhyajāyata |

tatorātryajāyata tataḥ samudro arṇavaḥ ||

#. From Fervour kindled to its height **Eternal Law and Truth were born:**

Thence was the Night produced, and thence the billowy flood of sea arose.

Rv-10.190,2: समुद्रादर्णवादधि संवत्सरो अजायत | अहोरात्राणिविदधद विश्वस्य मिषतो वशी ||

samudrādarṇavādadhi saṁvatsaro ajāyata |

ahorātrāṇividadhad viśvasya miṣato vaśī ||

From that same billowy flood of sea the Year was afterwards produced,

Ordained of the days nights, Lord over all who close the eye.

Rv-10.190,3: सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत | दिवं चप्रथिवीं चान्तरिक्षमथो सवः ||

sūryācandramasau dhātā yathāpūrvamakalpayat |

divaṁ capṛthivīm cāntarikṣamatho svaḥ ||

Dhatar, the great Creator, then formed in due order Sun and Moon.

He formed in order Heaven and Earth, the regions of the air, and light.

In short, contents of the three verses of the hymn **Rv-10.190** do imply that **heat/Tapas** is the real source of all the things that exist in the world such as Days, Nights, Sea, the Sun, Moon, Heaven, Earth Air, Light etc. as per the ancient Universal Order.

b. The Story of “Beginning of the Creation of Universe” as given in the Hymn Rv-10.129:

The hymn **Rv-10.129** (commonly known as **Nasadiya Sukta**) is one of the most celebrated hymns of **Rigved**, consists of seven verses in total. Out of the seven verses, first five verses present how the Poet envisages the very idea about a “**start of the process of Creation of Universe**”, and hence they belong to one group. In the last two verses, by questioning himself, the Poet has tried to probe his mind about the uncertainty of “**Start to End of the Process of Creation**”. Verse-wise interpretation in brief is given below.

Verse-1

In the beginning, there was neither “**Asat/Non-existence**” nor “**Sat/Existence**” in the highest Heaven (**Vyoma**). The Poet in the **verse-1** has mentioned that in the beginning both

states were absent, then we can safely assume that the “**Absolute Nothingness**” was the earliest state of the Universe.

Verse-2

At that time, there were **no comparative parameters** like **Death** or **Immortality** as well as **Night** or **Day**. **Tat-Ekam** means “**That One**” was the only **Formless** and **Endless being** still lived in absence of breath (**Vata**) with the self-support. It means to say that at that time, “**One**” was in the process of evolution, and yet to take proper shape. It may be taken as the “**Non-Existence**”.

Verse-3

As the Darkness encompassed the Darkness, means outer layer of Darkness had formed solid envelope around the core (something Dark), hence impossible to visualise what was going on there. Due to complete darkness, the Infinite Ocean / waters (**Salilam**/a fluidic state?) was also not at all shining, literally means there was a **signature of physical presence of anything was not all visible**. Then, after sometime in the complete Darkness, **Ekam/First One/Being** (already present **being**, a **Self-sustainer** (**Svadha**) belonging to the class of **Non-Existence**) using internal heat (**Tapas**) or **drive**, did put itself into action.

Verse-4

At the outset, it is the **Desire** formed in the mind of the **First Being** to go for a **Creation of a new thing**. The **Desire** then led to creation of the earliest semen in the **First Being**. The Sages or Rishis using their wisdom and intuition have found out the actual bonding or relation between the **Existence** and **Non-Existence** (means both are interrelated).

This means to say that, the “**Desire for a new Creation**” was the main driving force behind the **Primal Creation Activity**.

Verse-5

A line was drawn in the middle (**raśmireṣāṃgḍhaḥ**) to demarcate the two features from each other. In other words, in the beginning the **First Being/Ekam** (**Non-Existence**) had purposely divided itself into two parts. A feature placed above was an **Impulse** or an **Urge** and not **Lust**, and the below one was the **Strength** or **Push** necessary for the Creative Formation through germination.

In this way, a process of creation a new of “**Existence**” began from the “**Non-Existence Ekam**” in the complete Darkness. It means, “**Existence**” has its roots in “**Non-Existence**”.

Discussion on last two verses; 6 and 7

The last two verses are composed in such a way that as if the Poet asks questions to himself through which he tries to probe his mind about the on-going process of Creation. Please note that, in the first Five Verses, the Poet has defined initial stage of the Creation i.e. the physical appearance of the first “**Existence**” from earlier “**Non-Existence** in the Darkness.

Verse-6

The Poet states that there is a close bond or blood relation between the “**Asat / Non-Existence Ekam**” (an Early Phase) and “**Sat or Existence** (Product of Interaction). It means, by birth both are connected to each other.

Verse-7

The Poet asks a set of questions to himself and they are;

1. When and where did the Creation Process originate?
2. Who is the **One** who initiated the process?

Probably the Creator who looks from the highest heaven may or may not know.

The most intriguing part of the **verse-7** is the interpretation of “*veda yadi va ne veda* ”. Most Translators have framed the questions as “**Does He Know?**” or “**Does He not know?**”

But after viewing **both verses in totality**, all questions can be reframed into a single one as;

“Does He know that, He does not know beginning and end of the Creation?”

It seems that the Poet has serious doubt over the capability of the freshly shaped “**Sat/Existence**”, as the Composer has left his questions in an un-answered state. It means to say that, “**One/Existence**” (**He?**) has no information about the beginning of the Creation process as “**He**” in reality is the **first product of Process of Creation**. Also “**He**” does not know when the process will get terminated.

It also manifests that the Character “**He**” is different from the **All Knowing Vedic Gods including Adityas**, but happens to be the “**First Being**” only, and not the “**Supreme Being**” as believed by some experts.

Search for the “Ultimate Reality” has just begun.

c. “*Kah?* or *Who?*” is the Real Creator? *Hiraṇya-garbha Sūkta/hymn Rv-10.121*:

In the two earlier sections, our discussion was directed towards;

1. Birth of Worldly Things from Heat/Tapas
2. Creation of the **Existence** from **Non-Existence**; the Earliest Part of the Universe, and

In the present section, we shall be focusing our attention on the Hymn **Rv-10.121** addressed to *Kah/Who?* The hymn is also known as **Hiraṇya-garbha Sūkta**. **हिरण्यगर्भ** literally means **Golden Egg** or **Golden Womb**, the “**Universal Womb**” wherein the Creation of Universe is believed to have begun. Verse-wise important features of **All Ten Verses** of the hymn **Rv-10.121** are discussed briefly in the following paragraphs.

Verse-1

Golden Egg came into existence first from which the **Only Lord of Creation** was born. He positioned and supported Heaven and Earth in the World.

It means that when the **Lord of Creation** took birth from the Golden womb, **His** immediate action was to create and fix the **Heaven** and **Earth** in the proper places (see the verse **Rv-10.121,9**).

Verse-2

It was **He** who gave **Self Creation Force** (*Atmada*/reproductory Power), and inherent Strength (*Balada*) to All Beings of the World. Even the Gods respect and worship **Him**. Immortality and Death are **His** two (independent) shadows. It means, origin and end of everything is in **His** hand.

Verse-3

He is the only authority on the Life/Breathing (*PraNa*) and Twinkling/Movement of Eye (*Nimisha*/Vision) the two most critical senses of the World. This aspects has made **Him** the Greatest (*Mahitva*) among the lot. **He** is the Lord of *Dvipade*/Two Footed, and *Chatushpade*/Four Footed creatures. It means, all moving animals are due to **Him**.

Verse-4

Due to **His** greatness (*Mahitva*), the snow on the mountains (*Himavanta*) and continuous flow of water (*Rasa*) in Ocean are maintained. His arms (*Baahu*) have formed the Regions /Directions (*Pradisha*).

It means, **He** is all seasons and all regions/directions God.

Verse-5

He made Heaven to rise higher and higher (*Ugra*), and Earth firm/stationary. **He** propped realm of light (*Svah*) and Heaven (*Naka*) to maintain their respective positions in the Universe. **He** also made the mid-air regions (*Vimanah*) to float in the sky.

It means, **He** is directly responsible for fixing and maintaining status quo on the locations of the different organs of the Universe (allocation of different work to different characters).

Verse-6

Heaven and Earth the two important elements of the Universe keep cheering for **Him** for **His** constant efforts in supporting, and illuminating both of them with the **Sun/Surya**.

It means, Heaven and Earth express their gratitude to **Him** for propping up and lighting up.

Verse-7

When and where from did the waters (*Apa*) or energy fluid come covering and converting whole Universe (*Visvam*) as a womb bearing germ in it, then giving birth to Agni/Fire?

Then **One Mighty Lord/God** (*Asura eka*) having life got evolved.

It means, before the birth of the first Great God, **Agni/Fire** was born from the Womb/Egg.

Note: For better understanding, this verse should be seen immediately after the **verse-1**.

Verse-8

It is **He**, through **His** insight, closely observed earlier process of creation (energy fluid), and then using same principle **He** gave birth to **Yajna/Sacrifice**. **He is the God of all Gods**, and hence incomparable.

It means, **Yajna** a dedicated activity to create a new thing in the world is the making of the senior most God.

Verse-9

He is the creator of the Earth, and Heaven. He is the strict governor of the laws of truthfulness (*Satya-Dharma*). He should not harm (*Himsa*) us. He carries forward the creative waters/energy fluid (actually stands for- propagator of the process of Creation).

It means, the God is the creator of everything seen around us. Creation or evolution is the continuous process, and while creating new things in future, **He** should not harm the human beings.

Verse-10

O Prajapati, other than you, no one has given birth/existence to the things that are found in the world. We have invited you for this **Yajna** with some **objectives**. Please fulfil our desire as we invoke you.

It means, the Poet in the last verse of the hymn has finally disclosed the name of the Lord to whom he has praised in the earlier nine verses. **His** name is **Prajapati**. In the last part of the verse the Poet expects that God **Prajapati** should arrive at the **Yajna** rite and fulfil the Poet's requirements.

To summarise the discussion on the hymn **Rv-10.129**; the Composer has visualised and credited everything present in the World to a Single God **Prajapati** and absence of the names of **Adityas**, **Indra** and several other Gods in the hymn manifests supremacy of God **Prajapati** over several Rigvedic Gods who happens to be independent of other Gods.

Based on the description available in the hymn, **Prajapati** is the product of the earliest creation, took birth directly from *Hiranya-garbha*, but after the formation of **Agni/Fire**. **He** is the Lord who is actively involved in new creation and preservation of the true order of world (*Satya-Dharma*). Therefore, **He** alone may be called as the **Master of the Universe**.

Note: **Prajapati** term is also present in the other six hymns of **Rigved** (**Rv-4.53,2**; **Rv-9.5,9**; **Rv-10.85,43**; 10.121,10; 10.169,4; 10.184,1). **Rv-4.53,2** is the verse from the hymn Early Mandala and devoted to **Savitar**.

d. “Purusha” as the Creator of Universe ---*Purusha-Sukta*/hymn Rv-10.90:

It is the most widely discussed and adversely commented hymn of **Rigved**. The Poet has composed the entire hymn keeping character **Purusha** in mind who is supposed to be the creator of every living found in the world. There are total sixteen verses in the hymn, and it begins with all pervasive **Purusha** (having numerous organs) and ends with highlighting **Cosmic Yajna**.

After examining the content of all verses critically, taking into account information available about the origin of the Deities in various hymns of **Ten Rigvedic Mandalas**, some of the sixteen verses have been rearranged to stream the flow of information given by the Poet.

Verses 1 to 5: Introduction to “Purusha” and *His* Physique

Verse-1

In the very first verse, the Poet has described “**Purusha**” to possess **thousand heads, thousand eyes, thousand feet** probably to make ***Him* सर्वव्यापी/ Omnipresent**. This particular aspect makes ***Him*** to pervade the world from all sides.

Verse-2

Purusha is present everywhere since beginning. ***He*** is also identified as the Lord of Immortality. He moves upward or grows bigger in size with the consumption of ***anna***/ energy.

Verse-3

His gigantic size can be realised from the fact that only one-fourth of ***His*** body forms the part of the world where all living beings are present today (**Earth**), and remaining three-fourth of ***His*** body lies in the **Immortal High Region**.

Verse-4

As three-fourth portion of **Purusha** is in Heaven, only one-fourth is around the Earth, then from here, ***He*** strides out in all direction and decides what to eat or what not to eat.

Verse-5

From **Purusha**, first **Viraj** is born, then from **Viraj** again **Purusha** is born. As soon as second **Purusha** is born, ***He*** spread over the Earth from behind as well as from front.

Here **Purusha** is considered as masculine, and **Viraj** as feminine character which is exactly opposite to **Aditi** (feminine), and **Daksha** (masculine) Combination mentioned in the verse **Rv-10.72,4** wherein we find **Aditi-Daksha-Aditi** (female-male-female) birth cycle. In the present verse, birth sequence is **Purusha-Viraj-Purusha** (male-female-male).

General Comments on the verses 1 to 5

The Poet has created a fresh character **Purusha** who has **Universal Reach**, means covers whole world with the numerous organs of **His Gigantic Body**. Probably the Earlier **Purusha** did not have huge body/shape and that is why, the Poet has purposely fashioned a new **Purusha** through **Purusha-Viraj-Purusha** birth cycle which may be termed as “**Iteration**” (**Iteration** - a term commonly used in the Computational Mathematics for repetition of the process/cyclic process). Only one-fourth part of **new born Bhavya/Giant Purusha** is located in the Region what is known as **Living World** today, and remaining three-fourth in the **Immortal Upper Region**.

Conduction of “Universal Yajna” by the Earlier Gods

In the following two verses, the Poet has hinted at conduction of **Maha-Yajna** by the **Old Gods** specifically to create New Things in the World.

Verse-6

Interpretation: When the **ancient Gods** decided to perform **Yajna** to sacrifice **Purusha** (second born) in it, that time **Spring (Vasanta)** season became butter, **Summer (Grishma)** acted as wood (dryness due to heat), and **Autumn (Sharada)** provided gift (harvest season).

Verse-15

Old Gods prepared an enclosure/**Yajna-Kunda** (fire altar) by placing seven sticks in the outer periphery, and three times seven (21) sticks were arranged inside the altar for initiating (sacred fire?). Now to offer in the **Maha-Yajna/ Universal sacrifice**, **Purusha** was made ready.

General Comments Verses 6 and 15

Verse **Rv-10.90,6** conveys that **Old Gods** want to conduct **Yajna** using **Purusha** as the sacrificial item. It means to say that before the birth of **Purusha**, some unknown **Ancient Gods (Adityas?)** were already present in the Universe. The most important aspect here is the

inclusion of three different seasons (*Vasanta, Grishma, and Sharada*) in the activity of **Yajna**. It indirectly means, **Maha-Yajna** /a **Creation Activity** is going to be a very long duration process, and would continue season after season. After preparation of a **Fire Altar**, **Purusha** is prepared for sacrifice.

There is a symbolism hidden in these two verses, i.e. “**Creation through Sacrifice**”.

Creation of the Important Natural Elements (Deities) of the World

Once the **Yajna-kunda** was ready, then **Old Gods** started offering various parts of **Purusha** in **Maha-Yajna**, then from **Yajna-Kunda** one by one, different things started coming out.

Verse-14

Heaven was shaped from **Purusha's Head**, **Earth** was fashioned from **His Feet**, and **Mid-air** region was formed from **His Navel**. And from **His Ears** became the different Directions. In this way, the different parts of the World/ (**Loka**) came into existence from different Body Parts of **Purusha**.

Verse-13

As the sacrifice of the organs of **Purusha** made progress, more and more features of the Present-day World started coming out of the Altar. From **His Mind** came **Moon**, and from **His Eye** **Surya**/Sun was formed. **Indra** and **Agni** were originated from **His Mouth**, and **Vayu** from **His Breath**. Please note that there is no mention of birth of **Adityas**, **Vishnu**, **Usha** etc.

General Comments

As per the verses **Rv-10.90.14**, and **13**; as the sacrifice ritual moved forward, one after another various parts of current-day world started arriving from the **Yajna** (symbolic). These included regions like Heaven, Earth, Mid-space, and directions. Additionally, other natural elements like Moon, Surya/Sun, Indra and Agni are also formed after sacrificing some organs of **Purusha**.

The most striking observation here is, when it is said that **Agni** is created from **Purusha's** mouth, but after sacrifice, then there is **no question of involvement of fire** in the on-going sacrifice since beginning. Also when the Poet informs us that **Surya** is born from an

Eye of Purusha, then the question of **natural heat** does not arise. In absence of **Sun**, even the names of the three seasons mentioned in the verse **Rv-10.90,6** have **no relevance at all**. Hence it can be said that there is no real **Yajna**, but a symbolic one.

Origin of the Animals of the World

Subsequent to creation of the key Physical Elements of the World, with the progress made in the sacrifice of **Purusha**, now some animals/ locomotive living Beings started appearing from the **Universal Yajna**. From the collected body fats (big stomach/belly? or a broad waistline) of **Purusha**, the high flying **birds**, as well as domestic (**Grama-Village based**) and wild (**Aranya-Forest based**) **animals** were formed.

Verse-10

Animals having separate layers of teeth in both jaws such as **Asvas, Cows, and Goats, Sheep** etc. were born due to sacrifice of **Purusha**.

General Comments

Birds, Domestic as well as wild animals are created from the accumulated body fats of **Purusha**. It means, no organ of **Purusha** is sacrificed for the creation of these animals.

Origin of the Human beings from the Different Body Parts of Purusha

Verse-11

Here the body of **Purusha** was purposely divided into separate portions such as mouth, arms, thigh, and feet so as to obtain “**Human**” a very special product from **Maha-Yajna**.

Verse-12

As per the verse, **Brahman** came from **Purusha's Mouth**, **Rajanya** (Kshatriya) from **His Arms**, **Vaishya** from **His Thighs**, and **Shudra** originated from **His Feet**.

General Comments

The Poet has used his brain to differentiate and categorize the different members of the **Rigvedic Society** based on different roles they play in **Yajna Ceremony**. Contributions made by them is categorised on the basis of **Inherent Qualities** they possessed.

“Yajna” as the Source of Creation of the “Wordy World”

Following verses depict, what does the real **Yajna** mean?

Verse-7

Along with **Holy Purusha** who was born in the early time, in continuation of **Yajna** function, on the sacred grass, **Old Gods** sacrificed the *Sadhayas*, and the *Seers* too.

Verse-16

It is the **Old Gods** who laid the foundation of **Yajna** in the earliest time as a Main Creation Activity. After the completion of Sacrificial Act, the **Mighty One (Purusha)** reached the Heaven where **Old Gods** and **Sadhayas** were already present.

Verse-9

From the act of total dedication, *Richa* /Verses and *Saman*/Mantras are born. Even the **Chandas/Meters** have origin in **Yajna**. The **Yajus/ the Guiding Principles** or **Sacrificial Procedures** also have their roots in **Yajna Ritual** (for more detail, please see hymn **Rv-10.130**).

General Comments

The contents of above three verses actually bring out the fact that **Yajna** mentioned in the **Purusha-Sukta hymn** is nothing but an “**Oral Exercise**” only. Sacrifice of the characters like **Sadhaya** and **Seers** along with **Purusha** (verse **Rv-10.90,7**) indicates that the ancestors of the Rigvedic Priests have given their heart and soul for establishing **Yajna** rite in the world.

In sum the discussion on **Purusha Sukta**; since there is absence of **Agni/ Fire** in the beginning and hence in practical sense, **sacrifice of Purusha**, means it is as good as **Verbal Work** or **lofty imagination** of the Poet. Central Idea behind the creation of **Maha-Purusha** and **His sacrifice** is to highlight the importance of **Yajna/Sacrifice Ritual** in day-to-day life of the Rigvedic Priests. Probably to justify the celebration of **Yajna rite** in a new place of residence, and to satisfy his curiosity (to provide answers to the Questions that cropped up in his mind), the Poet has composed this hymn.

Note: To translate an idea into a physical form, proper planning and execution is needed. Hence here **Yajna** means- a set up designed for Creation of a New Thing (Perspiration) and **Purusha** means- Spirit or Driving Force or Effort or Source of Inspiration (Imagination).

e. Comparison of the characters “Prajapati of Rv-10.121”, and “Purusha of Rv-10.90”:

In the previous sections **c** and **d**, we have independently discussed the views of the **Two Rigvedic Poets** on the roles of “**Prajapati** and **Purusha**” in creation of the Universe that included **Life Supporting Elements** like Agni, Surya, Vayu, Earth, Water/Samudra etc. and various **Living Things** existed in the “**World of their Imagination**”. **Table-2** presents comparative status of both characters in the Creation of Worldly Things.

Table-2

Key Point	“Prajapati” of hymn Rv-10.121	“Purusha” of hymn Rv-10.90
Origin of the Character/Deity	Hiranya-Garbha or Golden womb from where Prajapati is believed to have originated.	All pervading Purusha has his origin in a cyclic or iteration process; Purusha-Viraj-Purusha.
Creation Method used	Direct , through a self-creation mode without taking help from anyone/no outside force involved.	Indirect as Old Gods perform Yajna and one by one sacrifice organs of Bhavya Purusha to create various new things.
Creation of Heaven, Earth,	Yes , in the initial stage of creation process.	Yes , but after sacrificing His Head (Heaven) , and Feet (Earth) .
Creation of mountain and Sea/waters	Yes ; Himavanta and Samudra .	Not mention
Mid-air region, Vayu/Breath	Yes	Yes
Creation of Gods	Yes- Sun, Agni (Earth based). Other Gods are born after Agni/fire.	Yes- Sun, Indra, Agni (Heaven, Earth). But Yajna is without fire, as the Sun and Agni are the product of Cosmic Yajna .
Creation of Animals	Yes - indirectly described as the lord of two footed and four footed .	Yes- Birds and domestic animals like Asva, Cow, Goat, and Sheep, plus forest based wild animals mentioned but without identification.
Creation of Man	Yes - generic reference as the Lord of the People.	Yes - four classes of men; Brahman, Kshatriya, Vaishya, Shudra.
Special Feature	God of all Gods, lives in Heaven since beginning.	Reaches Heaven only after the completion of Sacrificial or creation process.
Any Other Point	Prajapati term appears at the end, in the verse-10 only. Yajna is organized to praise God , and to get benefit from Him .	Purusha term present since verse-1 . Composition or creation of the Hymns is credited to this Yajna . Old Gods sacrifice even Rishis, Sadhayas, how?

In sum, the discussion on the four different hymns of Mandala-10 makes it clear that the Rigvedic Poets possessed great vocabulary, brilliant poetic skills, and striking spiritual insight to compose such novel Poems as if they were gifted with the special vision and mental strength for narrating the “history of the whole Universe since inception” with the reasonably accurate depictions of several celestial/natural activities including “beginning of Life on Earth” that took place millions of years ago. Considering the period of composition of these Songs, their distinct style of imagination needs special mention.

Final Comments:

Rigvedic Poets through the composed songs have definitely enlightened us about the Philosophical development occurred during the pre-Rigvedic and Rigvedic period.

Comments on Part-I

Concept of Rta that struck to the minds of the ancestors of pre-Rigvedic Rishis has its origin in the critical observations made by them over several years on the various Natural processes activities. This in turn, became the foundation of the **Earliest Vedic Philosophy**.

- **Earliest Vedic Philosophy** mostly circulates around **Rta/cosmic laws/eternal truth**.
- As per the ancient Vedic People, **Rta** serves as the **Guiding Principle** as well as the **Driving Force of the Universe**. Practically speaking, the structure of subsequent Vedic philosophy rests on **Rta** whose development took place on the bank of river **Saraswati**.
- **Earlier Gods/Adityas** are created by the old-time Rishis mostly to regulate, monitor and observe the adherence to ऋत /Rta/Rita.
- **All Gods** are believed to have born as per ऋत/Rta who strictly follow the law, and no God violets the Natural order.
- Entry of a demonic character **Vritra** in the Vedic world is due to a huge shortfall in the seasonal rains for many years in the *Sapta-Sindhu* region leading to drought like situation in the eastern part of the Vedic Territory especially area adjoining river **Saraswati** resulting in the long duration suffering of the People who resided in that area.
- **Indra**, the **first true warrior God** of the **Vedic Ideology** is mentally conceived by old Rishis after several years of drought experienced by the People and ancient Vedic

Rishis intentionally created **Indra** to neutralize the effect of **Vritra** so as to restore **order of the Universe**.

- **Yajna** is a small scale duplication of wildfire, fashioned to pacify the Gods who are believed to have got annoyed with the Vedic People due to some unknown reason.
- **Yajna** manifests systematic worship of the “**Deities of Imaginations**” of the ancient Rishis in whom they had immense faith.
- **Yajna** implies an experimental set up devised by the forefathers of Rigvedic Priests with the sole purpose to get the favour from their beloved Deities.

Comments on Part-II

In-depth analysis of the four Rigvedic hymns **Rv-10.190**; **Rv-10.129**; **Rv-10.121**; and **Rv-10.90** composed by different Rigvedic Poets that mainly deal with the “**Origin of the Universe and Beginning of the Life on the Earth**” has revealed following key points.

1. Hymn **Rv-10.190** implies that Universe is formed due to **ऋत/Rta/Nature's order**.
2. Hymn **Rv-10.129** narrates the story of birth of **Existence/Sat** from **Non-Existence/Asat** in the complete Darkness. As per the description available in the hymn, the “**First being/Ekam**” has been created by **Non-Existence** through a self-initiated and self-propagated (*Svada*) action driven by the **strong Internal Desire**.
3. Hymn **Rv-10.121** conveys that God **Prajapati** is the **Father** of all the things (both living and non-living) found in the Universe. Though **He** is considered to be the **First-Born**, but has **his** birth from **Hiranya-Garbha/Golden Egg/womb**. Hymn does not tell us how **Hiranya-Garbha/ Golden Egg** was formed previously. Hence **Prajapati** of this hymn cannot become the “**First Being**”.
4. Hymn **Rv-10.90** intimates us that all the things that exist in the Modern World have their origin in **Purusha**, the character that has **Universal Reach** due to **His** Gigantic Body and the numerous organs. But the creation occurs only when the organs of **Purusha** are sacrificed by the **Old Gods** in a **Yajna**. As the hymn points out presence of the **Old Gods** prior to **Purusha**, and hence **He** cannot be identified as the “**First Being**”

As far as the **Living Beings** are concerned, the hymn **Rv-10.121** gives sketchy idea about the creation of the living beings, whereas hymn **Rv-10.90** provides slightly better information on the birth of different animals and men from the different parts of **Purusha**.

Based on the above points, it can be said that none of the four hymns studied provides answer to the most commonly asked question;

Who is the “**First Being or Ultimate Reality**” of the Vedic Philosophical World?

Reference:

1. “**Rig Veda**”(Bilingual), Translated by Ralph T. H. Griffith (1896) in PDF
2. **Monier-Williams Dictionary**

“*Observation* and *Experiment* are the two main pillars of the **Modern Science**. Present-day Scientists carry out many experiments, make critical observations and then arrive at proper conclusions. But the research on the various **cosmic/celestial activities** is mainly done by using **Advance Telescopes**. When we take intense look the contents of **Rigvedic Hymns**, then we realize that pre-Rigvedic Rishis arrived at the concept of ऋत/Rta after *observing Activities of Nature* over a very long period and subsequently took the clue from **wildfires** and devised **Yajna** that can be taken as the conduction of an *experiment* so as to pray or please the **Deities of their Imagination** with the single-minded devotion. The Vedic People or Rishis strongly believed that **Yajna** ritual has inherent capability to solve all the problems of the world and hence they always looked it at as the trouble shooter. In this way, the generations of the **pre-Rigvedic Sages/Priests** and **Rigvedic Poets** strived hard to restore ऋत/Rta/Natural order with the sole purpose to live in the world with harmony. This is the beauty of **Rigved**. Hats off to the Vedic Rishis/Priests for their extraordinary vision and mission to make the world liveable and lovable”.

“**My heart beats for Vedic People for their thought provoking Universal Approach**”

“**Search for the Originator of the Universe is still On**”